

OCTOBER 17, 1838.

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work sought to be done by every one who thinks of go-
ing west, wishes to know more about the country, and
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and of just the kind that is wanted; what is stated may
not be as correct. The very latest information has been
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well established and its objects generally inter-
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in future it will be published simultaneously in Boston and
New York. John BURDELL is Agent in New York,
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in the office at Boston as formerly. DAVID CAMPBELL,
for. If those wishing to become subscribers to the
volume will send in their names at an early day, it
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circulation to commence with at the first issue. As
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advice on the very interesting subject of the duties of females,
as can be found diffused through multiplied and elaborate
works on the same subject that have heretofore been given to
the world. Indeed, we have nothing else anywhere that may
be had so easily, at her situation be what it may, which is
here laid down with practical clearness, not only in the
most approved mode, but the most delicate and endearing man-
ner.

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Illinois and the West, with a new map, drawn from the very
best United States surveys. It will contain about 260 pages, and
will be written by a gentleman who explored the country
with the view of settling a town for a New England Company
there. It will be published in two parts, as to its pro-
gress, climate, diseases, facilities for location, the advan-
tages offered to emigrants, directions to all who are desirous of
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Oct. 10. 121 Washington Street.

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voted to happiness here and hereafter."—Boston Patriot.

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edly one of the best manuals of practical education we have
ever read."—Knickerbocker, N. Y.

"This work is just the thing that is adapted to the want of
parents and teachers."—Norfolk Advertiser.

"All should buy it, read and practice upon its admirable
teachings."—Philadelphian Standard.

"It contains interesting and liberal views of the several topics of
which it treats. Every page reminds us of the veritable Par-
ley, only in a higher region. The style is clear and forcible,
elegant; and the illustrations are as beautiful as appropri-
ate."—Mothers' Magazine, edited by Mrs. Whittemore.

WEEKS, JORDAN, & CO.
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1. The HERALD is published weekly at \$2.00 per annum,
if paid within two weeks from the time of subscribing. If pay-
ment is delayed longer than 30 days, \$5.00 will be charged, and
for each month after the date of payment.

2. All subscriptions discontinued at the expiration of eighteen
months, unless paid.

3. All the travelling preachers in the New England, Maine,
and New Hampshire Conferences are authorized agents, to
whom payment may be made.

4. All communications designed for publication, should be
addressed to the Editor, post paid.

5. Letters on business should be addressed to the Agent, and
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6. All biographies, accounts of reviews, and other matters
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writers.

We wish agents to be particular to write the names of sub-
scribers, and the name of the post office to which papers are to
be sent, in such a manner that there can be no misunderstanding
or mistake.

ZION'S

Published by the Boston Wesleyan Association, under

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WILLIAM C. BROWN, Editor.
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FOR ZION'S HERALD.

POLITICAL ACTION.

Mr. EDITOR.—The following resolutions were adopted
by the Young Men's Anti-Slavery Convention, recently
held in Worcester. I forward them to you for publica-
tion in the Herald, believing they may be highly ser-
viable to the cause of abolition, and not to that alone,
but to the cause of temperance, which occupies at
this moment the most trying position. If the reader will
apply the principles of voting, here advocated, to the
abolition of slavery, he may easily learn his duty at the
polls, at the approaching election of representatives. He
who votes for a man, opposed to the license law of the
last session, votes for temperance, with its unnumbered
evils. I most earnestly hope these resolutions will be
read and studied, and if they are found to contain correct
principles, be reduced to practice. We should be aboli-
tionists and temperance men, not in talk merely, but in
deed and in truth. To talk against slavery and rum, and
then go to the polls and vote for them, is gross hypocrisy.
If there ever was a time when these causes required
faithfulness among their friends, it is now. May Heaven
aid us up to duty.

J. PORTER.
Boston, Sept. 10, 1838.

RESOLUTIONS ON POLITICAL ACTION.

Resolved, That slavery, in this country, existing
as it does by virtue of law, can be legally abolished
only by the enactment or by the repeal of law.

Resolved, That the emancipation of slaves by
individual slave-holders, though it should be universal,
would not be a repeal of the slave laws—would
not furnish a safeguard against future enforcement
of the day.

Resolved, That while, as abolitionists, we shall
give our votes, irrespective of parties, to the
candidate best qualified in our judgment, as an abolitionist
and as a moral man, to advocate emancipation in
our legislative halls, so that the political party nominating
the best candidates will receive our votes *for such candidates*; yet, in so doing, we will not consent
to bargain for the nomination of such candidates by
any agreement to support either of the political parties
in other respects, nor will we consent to merge
ourselves, as a body, in either of the political parties
of the day.

Resolved, That we urge the friends of the
slave, in this State, to take early and thorough
measures to ascertain the real sentiments and determination
on the question of slavery, of such candidates as
may be put in nomination for the national and State
legislatures, and to cause the facts to be seasonably
circulated through their districts or counties.

Resolved, That while we deem it wise and
proper to remain in the political parties to which we
may severally belong, and between which we hold
the balance of power, in preference to the organization
of an Anti-Slavery party in politics, yet we claim
the right to form such a party, and maintain that, if
formed, it would be a party founded on the fundamental
principles of our free government, and have
for its objects the highest good of our beloved country.

The foregoing resolutions were read and adopted in
their present order. Those which follow, with many others, were introduced and adopted afterward.

Resolved, that *reasons of state policy*, and considera-
tions of political expediency, do not justify
nor excuse northern freemen and statesmen in neglecting
to vote for the abolition of slavery in the District of Columbia
and territories, and the prohibition of the inter-state
slave trade; and that for the neglect of this duty, they
are as really guilty as the people of the slave
States, and their representatives in the State Legislatures,
who refuse to abolish the slave laws of those States.

Resolved, That in a representative government
like our own, the vote of the representative is virtually
the vote of the people, so long as they sustain
him by their votes, and hence the friends who
vote for a statesman who will not sustain the abolition
of slavery, becomes a participant in his sin.

Resolved, That while we deem it wise and
proper to remain in the political parties to which we
may severally belong, and between which we hold
the balance of power, in preference to the organization
of an Anti-Slavery party in politics, yet we claim
the right to form such a party, and maintain that, if
formed, it would be a party founded on the fundamental
principles of our free government, and have
for its objects the highest good of our beloved country.

Resolved, That we recommend the voters in the
several towns and districts in the State, in no case to abstain
from voting, merely because they cannot
conscientiously throw their votes for either of the regularly
nominated candidates; but to see to it that each
individual cast his vote for some true friend of the
slave—otherwise his whole influence on the politics
of the country is lost.

Resolved, That you use your influence to obtain a law to
end all that is unchristian and impolitic practice
of making slaves of the human species in this Province;
and that you give your vote for none to serve in
his Majesty's Council, who, you may have reason to think,
will sustain such an office incompatible with such trust;
and in such choice, prefer such gentlemen, and such
only, as have distinguished themselves in the defence
of our liberty."

Resolved, That the northern freeman, who
refuses to give his vote for a candidate who will vote
for the abolition of slavery in the District and territories,
feared that, in so doing, he will injure the
interests of his political party, and jeopard his
schemes of political economy, is as really guilty as the
southern freemen and statesmen in neglecting to
vote against the slavery over which they possess
political power.

Resolved, That the statesman who has not
learned, and will not advocate the safety and duty of
the immediate and unconditional abolition of slavery,
nor has learned the first principles of human nature
or of human rights—gives evidence that he is not
practically a republican—is not in favor of laws
against robbery and theft—not to be depended on to
defend the weak against the strong, the wronged
against the wrong doer, the oppressed against the
oppressor, the many against the few, the people
against the despot—and is therefore unfit to be
the ruler of a free people, and incapable of carrying into
execution the very objects for which all righteous
civil governments are established.

Resolved, That as there are no circumstances
which can justify southern freemen and statesmen
in neglecting to vote against slavery in those sections
of the country where they hold the political power, so
there are no circumstances which can justify northern
freemen and statesmen in neglecting to vote against
slavery in the same section, neglecting to which they
have been called by the like of the colored man,
and the like.

Resolved, That you use your influence to obtain a law to
end all that is unchristian and impolitic practice
of making slaves of the human species in this Province;

and that you give your vote for none to serve in
his Majesty's Council, who, you may have reason to think,
will sustain such an office incompatible with such trust;

and in such choice, prefer such gentlemen, and such
only, as have distinguished themselves in the defence
of our liberty."

And that, with God's help, our unshaking devotion
to duty shall prove us worthy sons of such sires.

FOR ZION'S HERALD.

CHAP. XII.

Extracts from the Literary and Bacchian Gazette.

FROM THE SAVINGS AND DOINGS OF DR.
RICHARD ALCOHOL, M. D.

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FOR ZION'S HERALD.

BOZRAH AND MONTVILLE CIRCUIT, CON.
Br. Brown—God is visiting us in great mercy in the powerful reviving of his work, both in and out of his church. At our great and glorious Camp Meeting at Bolton, several of the members from different parts of the circuit experienced a clear witness of the great blessing of perfect love, and since have not ceased in humility to declare what great things their heavenly Father had done for them. The result is glorious. The brethren and sisters are strengthened and much quickened, and backsiders and sinners are earnestly inquiring what they must do to be saved. In Montville, some have united with us on probation. At Uncasville, several have experienced religion, and others are asking for prayers. The means used in this place, are the preaching of the word in simplicity, in power, and directed to the hearts of the hearers; and during the week, two general prayer meetings and one for females, which are interesting, especially the latter.

In the east part of Salem, we have had a series of evening meetings, which have been well attended; great attention and deep solemnity have characterized the listening assembly. Some have been reclaimed from their backsides of heart and life; others have found the pearl of great price, and others are now earnestly desiring to flee the wrath that is to come and be saved from their sins. Last Friday evening ten arose and came forward for prayers; some of them were blessed before they left the place. O how solemn, how glorious the sight. To all appearance, the work in East Salem has just commenced, though many declare "we never saw such a work here before." All who love the Lord are putting on the armor and preparing for the fight—Lord, give us glorious victory!

In Bozrahville, some have joined on probation, some have been reclaimed, others are found in our class and prayer meetings, asking for the prayers of God's people. We feel that the prospect for a great and glorious revival, in all parts of the circuit, is good. We ask the prayers of all who love our Lord Jesus Christ, especially those who have preceded us in this field of labor, that the Great Head of the Church will continue to bring lost sinners home to God. If our prospects are not blotted, we shall have a better story than this to tell you.

L. PEIRCE.
H. FORBUSH.

Bozrahville, Oct. 8, 1838.

FOR ZION'S HERALD.

ENFIELD, CONN.

Br. Brown—We have had a season of rejoicing of late in this place. At the Bolton Camp-meeting, our brethren and sisters got well into the work. Some souls were converted there, that left home with us, as they said for the purpose of getting blessed, and blessed they were in very deed. I think that those of us who attended the above meeting, will long remember it on account of the remarkable outpouring of the Spirit of the Lord. We came home with a determination in the strength of the Lord to storm the camp of the adversary. Ten or twelve have already left his ranks and are now singing the "new song, even praise to God." The devil is evidently wounded here. He is roaring prodigiously, and the more he loses from his ranks, the louder he roars. We are still praying that his kingdom may fall, and that the blood-stained banner of Christ may wave triumphantly over the place.

"What though a thousand worlds, my soul to shake;
I stand firm, and hold their rage;
And drive their alien armies back;
Portrait'd it bears a bleeding Lamb;
I dare believe in Jesus' name."

W. WILKIE.

Enfield, Oct. 2, 1838.

FOR ZION'S HERALD.

CALL.

Br. Brown—With pleasure we announce to the friends of Zion, that God has not forgotten to be gracious to us in this northern part of the world.

A CAMP MEETING was held in Cabot, from the 10th to the 15th of September, and as I have seen no notice of the meeting by any one, I will just allude to it.

We had the smallest number of preachers at the meeting, of any I ever attended; and those present, were mostly young in the ministry; also, by reason of indisposition, we were deprived of the labors of our Presiding Elder; yet our brethren in the ministry and membership labored earnestly for God and His cause. The meeting at no time was very large, except on Friday, when the space within the circle of tents was crowded with listening hearers.

We do not reckon the advantageous results of this meeting so much in the conversion of souls, though a goodly number were converted to God, and went from the place rejoicing in His pardoning love, as in the reclaiming backsiders and quickening believers. Many found the pearl of perfect love, and others who had lost the witness of that blessing, found it restored to them. O how important that holiness abounds in the church. No reformation will be lasting, unless the church is pressing into all the fulness of God. Several went from my charge on purpose to seek the salvation of God, and they did not seek in vain, for they found "Him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

Since that meeting, the Lord has converted ten or twelve with us in Danville, including the four who were converted at Camp-Meeting. Several backsiders have been reclaimed, and some are seeking full salvation in the blood of the Lamb. Quite a number are yet serious, and we hope the Lord will still be gracious.

We need a great work in the church and out of it, and unless we are favored with it, many will go down to destruction at last. **LORD SAVE US!**

I wanted just to say, our brethren held a protracted meeting in Peacham, which commenced on the 24th of September, and it was indeed a time of God's gracious power; when many crowded the gates of Zion. There were from fifty to one hundred came forward for prayers at a time. Within one week I presume from thirty to forty passed from death unto life. I have attended protracted meetings, Camp-Meetings, and been in many revivals, but I have no recollection of ever being where so many came forward with such promptness and decision, as in that place. Some few of them were heads of families, but mostly youth; and I was informed many of them from the most promising and influential youth of the town. I hope and trust Br. Patterson will give you a particular account of the good work, which can but cheer and encourage every lover of God!

Though my labors are incessant, I have strength equal to my day, and have not, since I entered the ministry, felt a warmer attachment to the cause of God, and a more ardent love for the souls of my fellow men than now. And, though some may censure those of us who have become abolitionists, as "seismatists" and opposed to the "order of the church," and that we decline in religion, &c., yet for one, I can say, *never did I prize primitive, plain, unadorned Wesleyan Methodism, more highly than I now do.* I rejoice in a full salvation, through our Lord Jesus Christ. I believe our brethren in the ministry mean to stand on the walls of Zion in this part of the work, at least, with the whole armor on, and connive at no sin, not even AMERICAN SLAVERY, "that mother of abominations" excepted. May God hasten the time when a present, FREE and FULL salvation shall be proclaimed and possessed throughout the world.

Your truly,

S. KELLEY.

October 15, 1838.

* We hope so too; there is no news like such.

ED. HER.

FOR ZION'S HERALD.

WOONSOCKET, R. I.

Br. Brown—I am happy to communicate some farther intelligence of the glorious revival of religion we have been enjoying in this place, for some time past. We have had a series of evening meetings, which have been continued for several weeks, and which the Great Head of the Church has been pleased signal to own and bless. As the fruit of these meetings, we number more than forty, who we trust have been adopted into the great family of heaven, and made heirs of an immeasurable crown. Others we believe are seeking for the balm of consolation, to soothe their averted spirits, and I trust will soon "find Him of whom Moses in the law, and the prophets did write." We have had but little help from ministerial brethren from abroad, during the whole of our meetings; but those who did come to our aid labored like men

Who watch for souls, for which the Lord Did heavenly bliss forego?

For souls which are for ever live,
In raptures, or in woe.

May the Lord reward them for their labor of love.—Among the subjects of this work, there are some middle aged, but they are mostly blooming youth. Between thirty and forty have joined our church on probation, among whom are several intelligent young men, who bid fair to become useful members of the church of Christ. May the Lord keep all these tender lambs from the evils of a wicked world, and the influence of sin which surrounds them.

I am happy to say to the pious Sabbath School teacher, "Be not weary in well doing, for in due time shall reap if ye faint not." We had, previous to the commencement of the revival here, several teachers who were strangers to God and the peace of religion, but now they are rejoicing in anticipation of a blessed immortality beyond the grave.

We ask our brethren to pray for us, that the good work may still go on, until hundreds of poor sinners, now in the way to death, shall be brought to Christ.

J. B. TALLMAN, Sup. S. S.

Woonsocket, Oct. 17, 1838.

FOR ZION'S HERALD.

N. W. DUXBURY.

Br. Brown—There has been a rising in our Zion in this place for several months past. The church are united, striving for the faith of the gospel. Several have obtained the prize of perfect love, and are now rejoicing in this great salvation. A few souls have been happily converted to God. We are looking for greater manifestations of God's power to save, and if faithful, we shall not be disappointed. The Lord of hosts is with us, the God of Jacob is our refuge.—Glory be to his holy name. Amen.

Z. B. DUNHAM.

Oct. 13, 1838.

REVIVAL AT SEA.—Letters have been recently received from the whale ship Holomok, Capt. Bunker, of Falmouth. The letters are dated in April last, on the passage from New Zealand to the coast of Chile. The example and influence of a pious young man on board, had operated happily on the minds of a number of the crew. Six or seven of them have given evidence of conversion. "So far," says a letter, "from profanity or improper language of any kind being heard, there has for some time been scarcely anything but the voice of prayer and praise." Public service is attended regularly on the Sabbath, and a singing school on one. An interesting letter has been received from a young man, one of the converts, detailing his religious views and feelings. It affords pleasing evidence of a work of the Holy Spirit on his heart.

At the age of 24, he married a respectable young woman of this town, with whom he had been acquainted from childhood. They owned property to a small amount, and he possessed a strong constitution, and great muscular strength, which enabled him to obtain employment at almost any time. Their prospects were therefore flattering, and had a proper course been pursued, probably now might be in comfortable, perhaps affluent circumstances, and living with an affectionate interesting and happy family.

But what a contrast! *Unhappy family!* A murderer wife! Himself a criminal confined in the cells of a prison, with the glory prospect of soon closing his earthly career in infamy. His children without a home, and mourning the loss of a murdered mother, their father the murderer, and thirsting for their own blood. And what was *the cause* of all this misery?

The *cause* of other woes, while meditating upon this awful scene, with a heart overwhelmed with sorrow, solenly inquires; *what was the cause?* The patriot with cheat warm with love for his country, and boasting a good and wholesome laws, becomes acquainted with the fact, and inquires; *what was the cause?* The entire community with one voice inquire; *what was the cause?* This brutal act, and this misfortune? It is easily inferred; *Rum was the cause.* Wen young he used it moderately; the "old" licen law (which some body attempt to believe, and endeavor to persuade us so great a blessing to the poor) abled him to procure the "liquid poison" at eve tavern, and in the country, at almost every store. The temptation was before him. Rum could be easily obtained, his appetite for it became stronger, always indulged. He soon neglected his family, ad became a ruined man. If others have been benighted by such a law, it did not prove a "blessing" to family, or a benefit to him. Peace and happiness were soon banished from their dwelling and he became a stranger to these feelings which exalt the character of man, and before the age of 40, was transformed into a being, who, when returning from his酣畅的haunts, appeared to exult in beholding the tears, in hearing the groans, and in witnessing the miseries of those he was morally and legally bound to protect; and at length became a monster, whollyliberated and murdered the companion of his youth and declared that he wished to terminate the earthly existence of two of his sons!

Whether he was under the immediate influence of ardent spirit, the night he perpetrated that horrid and malignant act, or not, are there various opinions, I cannot tell. He says he was not disguised at all with liquor. I am not predisposed to say that he was; but that he did, during the evening and night, drink ardent spirit, at different times and in different places, I presume not one in this vicinity doubts. But, if he had not received any that night, to prepare himself for the horrid murder he is about to perpetrate, probably no one believes he ever would have harbored the idea of murdering his wife, had it not been for that which had foreseen the source of all their miseries.

As accounts of this murderer have been published in some periodicals without even an allusion to what was evidently the principle cause, I have felt constrained from a strict sense of duty to the public, to write the above article, hoping that an enlightened community who universally view this murderer with abhorrence, will not only the effect, but at the principal cause; and that the maker and retailer of ardent spirit, and all those whose laboring for the repudiation of present license, will stop and inquire,

If the present law is repealed, and the greatest cause of human wretchedness continued among us, How many poor families will be blessed and made happy?

2. How many poor families will be made wretched and miserable?

3. How many poor wives and poor children will settle down in despair and sorrow, when the temptation is again spread before their poor, intemperate husband and father? and

4. How many young men, having the temptation before them, will gradually & preparing like the unfortunate Smith, to spend much of their lives in poverty and wretchedness, and then in ignominy and disgrace?

LUMAN BOYDEN.
Sulbury, Mass., Oct. 13, 1838.

misnamed pacification bill—the action of certain Conferences in their Conference capacity against us and the cause we advocate, with the increasing claims of our suffering brethren in chains, summon us, as by the voice of God, to united action. That the summons will be heeded, there is no room to doubt. From information already obtained, the call meets with the heartiest welcome. The brethren of one or two large churches in this State all signed it at first sight, with one exception. The prosperous days of Pacification are numbered. The glorious looked for reaction has commenced. The time for renewed effort has come. Let us work while the day lasts.

It is desired that the call may be circulated in every neighborhood in New England, where a Methodist abolitionist can be found. It should be done immediately. We have no time to lose.

Yours for the cause. J. PORTER.

Boston, Oct. 19, 1838.

FOR ZION'S HERALD.

THE WAYLAND MURDER.

Br. Brown—In the last Herald I find a communication written for your paper, and an article originally published in the *Independent Chronicle*, both dated at Wayland, and giving an account of the murder committed in that town on the night of the 27th ult., by Nathan Smith, an inhabitant of Sudbury.

That murder was one of the most horrid and barbarous acts ever perpetrated in this vicinity. The readers of your paper may be gratified to become more particularly acquainted with the previous character of that individual, who, having lost all the noble feelings which elevate the character of man, could deliberately, in the darkness of the night enter the dwelling of his wife, and, disregarding her shrieks, cries and entreaties, inflict the fatal wound, and not feel satisfied till he saw her gasping in the agonies of death. I became acquainted with the murderer about fourteen months ago, when I was called to attend the funeral of one of his children. As I entered the house (for so it was called) I was immediately satisfied that extreme poverty was the portion of its unfortunate occupants. I was introduced to Smith and family, consisting of his wife and seven sons. He was about 47 years old, rather above the middling size, and to appearance a strong, athletic man. At the time, he appeared much affected, and the next Sabbath, with his family, as at the house of God. Smith, however, was momentary. His hard heart was then susceptible of oleum impressions, but did not long retain them, probably in consequence of the countering influence of diabolical spirits, which, as I was then informed, he ha freely used for many years.

This unfortunate man was born, and from his birth has lived in this town consequently his general character, from his youthfulness well known; I am informed, that when young he was respected for it, and was then considered no only proper, but necessary for the young, as well as the old, to receive from the editor should have his claim gratified, as far as the editor is concerned; for he never was yet charged with betraying a correspondent. We frequently insert communications with fictitious signatures, but it is always proper the editor should know who the writers are.

Oct. 14, 1838.

to my gratification found it crammed. On the second day of the Convention one hundred and seventy-five sat down to dine at the first table, and between twenty-five and fifty at the second, and no fault was found with the fare, I assure you. Mr. Porter is a gentleman and a Christian. He keeps a temperance house from principle; and is, therefore, entitled to the patronage of all temperance men who come in his way.

I make these remarks, as equally due to Mr. Porter, and the cause he serves; and hope they may subserve both the interests of temperance, and the convenience of the temperate.

Boston, Oct. 8, 1838.

FOR ZION'S HERALD.

SHALL WE PAY THE PRESIDING ELDER.

I answer, yes, if you possibly can, and not wrong your preacher. The Presiding Elder and preacher have a just claim on the societies they serve, and should be paid if possible. But if it be impossible to pay the whole, then pay each in proportion to his claim as much as you can. This is Methodism. It is all I contend for. But "Justice" claims that the Presiding Elder should receive his full quarterly demand at each Quarterly Conference, whether there be anything left for the preacher, or not. Hence he triumphingly inquires, "Will it be better to wrong two men than one?" Will it not be better to do one thing right, than to do all wrong?" That is, in plain English, "Will it not be better to keep the Presiding Elder fat, and starve the preacher to death, than that both should be moderately hungry?" To say the preacher should have his claim too, does not relieve the difficulty at all. The case in controversy is one of insolvency, where the full claim of both cannot be met. In such cases, for the societies to show partially to the Presiding Elder or preacher, is *unjust and anti-methodistical*. The church member who should insist on this principle in his own private business, would be chargeable before the church and liable to expulsion.

I say again, the Presiding Elder and preacher have a just claim on the societies they serve. Not to meet this claim when it may be met, is wrong. No apology can excuse it. It is fraud of a deep dye, of which I hope no society will be guilty. If Justice, or the Boston District Stewards, claim more for Presiding Elders than I here allow, I utterly mistake their character; and would admonish all whom it may concern, "to look before they leap, and keep to the old landmarks of even-handed justice."

EQUALITY.

At the session of the Conference in 1837, a Preacher's Anti-Slavery Society, consisting of a majority of the members of the conference, was formed and it was agreed that the first anniversary of the Society should be held at the recent meeting of the Conference, on the second day of the session, and on the first day, notice was accordingly given. The trustees, however, were opposed to it, and after much consideration and discussion, it was at length agreed to hold the meeting at Clinton's Island, near the village of Elmira. The meeting was accordingly held. Near the close of the meeting, about twenty persons, mostly boys, came on the ground with drums and diverse other instruments of music, with which they made a noise, but used no violence.

Public notice was given, that on the next Monday another meeting would be held at the same place, and an address delivered. Some members of the Society thought it advisable to hold the meeting, as a number of memorials from the inhabitants of the place had been presented, respectively requesting its omission.

The meeting was held, and was broken up, and dispersed. The *Banner* says that the number of preachers present is stated by some to have been as many as thirty, and by others as low as fifteen.

The mob was one hundred strong. On their arrival, one of the number notified the meeting of their object, and advised the people to disperse, assuring them, that if they did not immediately, they would employ means to compel them. Upon this the ladies started, and gradually the rest followed.

The editor of the *Banner* states that the abolitionists are a majority of the Conference, and that the Society contains about one hundred members.

We have no doubt that the persons composing this mob, were worthless fellows—men of no character, and it would be difficult task to keep such in awe, were it not that in some way, they are countenanced by "men of property and standing." It is only for the community, generally, to set their faces against mobs, and they cease.

is to disabuse the public mind of these false
in the hasty examination which we have only been
given it, we think the writer speaks with a spirit of
His work contains much information, and many
which will be exceedingly useful to those who con-
tinue emigrating to the West. The different routes,
costs of each are given, with the way for a far-
mechanic to begin when he arrives there, and the
costs of the people, &c. Accompanying the book is
an executed map of Illinois, exhibiting the latest sur-
veyed improvements.

GRATION SHIP.—A number of gentlemen of N.
City, at the head of whom is Bishop Onderdonk,
are purchasing a suitable vessel, to be sold to such
persons of color, as will agree to man her with
colonists, and navigate her as a regular packet
between this country and Liberia, on condition that payment
be made for her, by conveying emigrants from time to
time to the United States to the colonies or settlements in
the country.

OTHER MOR.—At the late session of the Genesee
Society, the Preacher's Anti-Slavery Society was
dissolved, and its meeting completely broken up. The
assemblies, as we gather them from the *Auburn Ban-*

ner briefly thus:—

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that the first anniversary of the Society should be held at
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were worthless fellows—men of no character, and
would be no difficult task to keep such in awe, were it
not in some way, they are countenanced by "men of
honor and standing." It is only for the community,
honorably, to set their faces against mobs, and they

were not been small.

Why has it not been published, agreeably to uni-
versal custom in such cases, and especially as, according
to statement of the correspondent of the *Courier*, the
editor of gentlemen, who have expressed a desire to
see it, is not small? Why? "Ah, that's the question."

Give the Chancery's opinion in our next.

CHANCELLOR KENT'S OPINION.—Just as our paper
was going to press, a friend handed us the *Boston Cour-*

er containing Chancellor Kent's opinion on the License
of this State, the mysterious document so much
about, with the information, that it was drawn out
in remarks in relation to it, in the last *Herald*.

The declares, however, that it is no secret, nor has it
been made known to any person who has expressed a desire to
see it, and that he has shown to every

one who has expressed a desire to see it, and that the
editor of the *Banner* states that the abolitionists

majority of the Conference, and that the Society
about one hundred members.

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were worthless fellows—men of no character, and
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to statement of the correspondent of the *Courier*, the
editor of gentlemen, who have expressed a desire to
see it, is not small? Why? "Ah, that's the question."

Give the Chancery's opinion in our next.

MARIA MONK'S OPINION.—The *Protestant Vindicator* has a
paper in relation to Maria Monk, it being a reply to a
editorial paragraph which appeared in the *N. Y. Ecclastic Advertiser*, and which we copied into our
of last week.

Mr. Brownlee states, that no pains have been
taken to induce her to come out with a public denial of
books, but which she has always refused to do. He
however, that she has been scandalously deprived of
her books; hence she is disgusted with
them, and she has been scandalously deprived of
her books; hence she is disgusted with

any book, but which she has always refused to do. He
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Poetry.

[From the Religious Souvenir for 1839.]

PAUL PREACHING AT ATHENS.*Suggested by the Cartoon of Raffaele.*

By Miss Ann Charlotte Lynch.

GREECE! hear that joyful sound,
A stranger's voice upon thy sacred hill,
Whose tones shall bid the slumbering nations round,
Wake with convulsive thrill.

Athenians! gather there, he brings you words
Brighter than all your boasted lore affords.

* He brings you vows of One
Above Olympian Jove. One in whose light
Your gods shall fade like stars before the sun,
On your bewildered night.

That UNKNOWN God of whom ye darkly dream,
In all his burning radiance shall beam.

Behold, he bids you rise
From your dark worship round that idol shrine,
He points to him who reared your starry skies,
And bade your Phœbus shine.

Lift up your souls from where in dust ye bow,
That God of gods commands your homage now.

But, brighter tidings still!
He tells of One whose precious blood was spilt
In lavish streams upon Judea's hill,

A ransom for your guilt,—
Who triumphed o'er the grave, and broke its chain;
Who conquered Death and Hell, and rose again.

Bells of Greece! come near—
Spirits of daring thought and giant mould,
Ye questioners of time and nature, hear
Mysteries before unfolded!

Immortal life revealed! light for which ye
Have basked in vain your proud philosophy.

Searchers for some first cause!
Mid doubt and darkness!—he points to me!
Where all your vaunted reason lost must pause,
And faint to think upon.

That was from everlasting, that shall be
To everlasting still, eternally.

Ye followers of him
Who deemed his soul a spark of Deity!
Your fancies fade,—your master's dreams grow dim
To this reality.

Stoic! unbend that brow, drink in that sound!
Skeptic! dispel those doubts, the Truth is found.

Greece! though thy sculptured walls
Have with thy triumphs and thy glories rung,
And through thy temples and thy pillared halls,
Imperial poets sing.—

No sounds like these have rent your startled air,
They open realms of light, and bid you enter there.

Biographical.**FOR ZION'S HERALD.**

Died, in Hallowell, Me., August 1st, REV. GEORGE W. BALCH, for several years a member of the Me. Wesleyan Seminary.

Such was the character of our late esteemed brother, that it is deemed by his friends and fellow students, inconsistent with their obligations to society, to permit so bright an example of Christian excellence to pass away, with no more than the ordinary notice of his death, which has already appeared in the papers. But in performing this act of justice to the deceased, and duty to the living, it is not designed to run into the details of a life, in many respects not very dissimilar from that of others in like circumstances. His intellectual, moral, and religious character presents the most fruitful and useful topics of contemplation, and we shall attempt nothing more on the present occasion. His intellect was not of the highest order. It was quick rather than profound; active, more than it was broad and expanded. What he knew seemed to come by intuition rather than from study. His ideas in relation to any subject, appeared to flash upon him at once; nor did he pass to any considerable degree that invariable attribute of superior minds, of holding his thoughts in the grasp of his intellect, till he had thoroughly in sighted their qualities, causes and relations.

It was in his moral susceptibility that he manifested the strength and consistency which rendered him an object of peculiar admiration. No sooner did some relation of life arrest his attention, than the corresponding obligation flashed upon his mind with the warmth and vividness of a sun-beam. His conscience seemed to urge and press upon the powers of perception, and as soon as his intellect saw the line of duty clear, he felt the force of a resistless power impelling him on compliance.

Many incidents of his life might be adduced to prove and illustrate the truth of this remark. I will mention only two. The first is that of his conversion, which seems, second to the Spirit's action upon his heart, to be a natural consequence of a clear perception of his relation to the Supreme Being. He saw that he was a child—he felt the propriety of unlimited obedience; he was a sinner—and he was sorrowful—in nature he detected indications of goodness, and in the Bible he read of "great and precious promises" of mercy—he confided and lived.

Subsequent to his conversion, a slight circumstance led him to reflect on the wants of the heathen, and the responsibilities of the church, and the moment he turned his eye to the "desolations of Jerusalem," and "the perpetual desolations" of the Gentiles, and his ear caught the sound of their supplications, "Come over and help us," in the fulness of his soul he cried out, "Here am I, Lord, send me;" and the Lord seemed to answer, "I will also give thee for a light to the Gentiles," and many through thee "shall inherit the desolate heritages."

There is an additional light in which his character should be contemplated, and especially by the young—I mean his power and tenacity of purpose. When he first formed the plan of leading the life of a missionary, he was young, friendless, uneducated and poor. But through all the vicissitudes of acquiring a competent education, in which he was in part assisted by the N. E. Conference Education Society, never once was he known to falter, nor did he ever lose sight of his main design. Even in the concluding stage of his illness, when his emaciated body was brought here from Portsmouth, by the kindness of a friend, and when all that he uttered seemed hollowed by his near approach to the eternal world, the only tear I saw him shed, followed the expression of his "only regret," as he called it, that he "should not be able to sail for South America in June." Death, in his eyes, appeared to consist, not in a separation of body and soul, but of both from the field of their labor.

The consciousness of his conduct forms another trait in his character worthy of notice. He seems to have overlooked the ordinary questions which suggest themselves to men's minds in determining upon any action, such as "Is it expedient?" "Will it benefit me?" &c, and confined himself mostly or entirely to the most important interrogations: "Is it right?" "Is it duty?" In this spirit he embraced with great ardor the various positions held by philanthropists of the present day, which he supposed were consistent with our relations to society and to God, without ever inquiring whether they would succeed, or whether, through the influence of prejudice, or avarice, or ambition, or the opposition of misguided antagonists, they would ultimately fail.

In being an abolitionist, he did not inquire whether the South, or the Church, would favor or oppose him; in advocating the doctrines of peace, he did not wait for the tardy movement of legislatures and monarchs, any more than in preaching the gospel of Christ, he waited to see "whether men would hear, or whether they would forbear;" for he found it much easier to discover "what was commanded," than what would flourish.

His conscience and understanding, aided by the divine oracles, spoke explicitly on the former question, while it would require an exercise of omniscience to settle the latter. His was a patient index to duty; patented by the great Governor for our use; the other he considered the invention of man, a "device of the understanding," which would reach beyond the boundaries of human forecast.

I need say but little of his religious character; it may be inferred from what precedes. He was fervently devoted to the cause of the blessed Redeemer.

It seemed to be "his meat and his drink" to do his will. Not only to do, but to suffer for it. For there are two elements in religion, the *active* and the *passive*; the former is characterized by energy, the latter by resignation. Faith is the essence of both; and that soul in which they are so completely united and balanced, and triumphant, as to cause it to say, "Thy will, O Lord, be done by me, and in me," shows marks of perfection. The former of these characteristics was manifested during our brother's health; the latter most eminently in his sickness.

The death of our worthy brother was such as might be expected from his life—it was perfectly satisfactory to the most scrupulous believers. A short time before his departure, he inquired if it was thought he should live hours, and being answered in the negative, he "blessed God" with a firm voice, upon which his face was lit with a smile, and his eyes were drawn down in tears. And thus he died.

His sufferings were very severe, but she bore them with patience and resignation to the divine will. Not long before her death, she became quite joyful in the room and stood the quiet of the grave, and that his loss is her present and eternal gain. May God sanctify this affliction to the good of the church in this place.

OTIS G. SMITH.

Chester, N. H., Oct. 8, 1838.

P. S. The Christian Advocate and Journal, and Zion's Watchman are respectfully requested to insert the above.

O. G. S.

ZION'S HERALD.**FOR ZION'S HERALD.**

Died in Chester, N. H., after a short but distressing illness, Sept. 21, MRS. NANCY CHASE, consort of Br. Caleb Chase, aged 66.

Sister Chase experienced religion in the year 1782, and connected herself with the Congregational Church, with which she continued 18 years. She then joined the M. E. Church, wherein she not only lived an exemplary member, but a bright and shining light during the remaining of her life, which was 30 years. During these 48 years she lived irreproachable and unblameable before all. In all her labors, business and cares of life, the governing principle of her heart was, "Not my will, but thine, O Lord, be done."

In all her life she was universally beloved, and died as extensively lamented. She died as she lived, in the fullest assurance of blooming immortality and eternal youth, giving glory to God. Let me die the death of the righteous, and let my last end be like hers.

Br. Chase, while bending beneath the infirmities of years, is called to part with the partner of his youth, and thus pass his remaining years in loneliness, without any relative to comfort him. But he is not alone, for God is with him.

May his path be illuminated with divine light, and his heart filled with divine consolation, and be comforted with a good hope of meeting her in heaven, and that his loss is her present and eternal gain. May God sanctify this affliction to the good of the church in this place.

OTIS G. SMITH.

Chester, N. H., Oct. 8, 1838.

P. S. The Christian Advocate and Journal, and Zion's Watchman are respectfully requested to insert the above.

O. G. S.

FOR ZION'S HERALD.

Died on Thursday, the 16th of August last, MRS. SARAH EATON, consort of Mr. Ebenezer Eaton, of this place.

Her sufferings were very severe, but she bore them with patience and resignation to the divine will. Not long before her death, she became quite joyful in the room and stood the quiet of the grave, and that his loss is her present and eternal gain. She finally closed her day in peace, and met death with composure. She has left a large family and circle of friends to mourn their loss, which we trust is her eternal gain. She was aged 53 years.

DAVID WILCOX.

Bethel, N. H., Oct. 14, 1838.

FOR ZION'S HERALD.

Died, Sept. 22d, DAVID DALES, of Greenfield, N. H., in the 29th year of his age.

He experienced religion in New York, when about 20 years of age, and joined the M. E. Church, from which time his attachment to its doctrines and discipline was strong. For some time he has held the office of Class Leader, which so long as his health permitted, he filled with an ardor becoming his office. His love to God was so ardent, that he was led to love his brethren, to pray for and speak out in their defense, though he "hath made of one blood all nations," had given to some of them "a skin not colored like his own."

Br. Dales was unlike some professed

Christians, who to-day are on the mountain tops, and to-morrow are heard complaining of barrenness of soul; but as he informed me, but a short time before he left the church militant, that "His experience for years had taught him that the privilege of the Christian is to have his peace like a river." I had the pleasure of visiting and conversing with him but two days before he died, when he informed me that "no cloud darkened his sky." Though he felt a desire to remain with his family, yet he could say, "the will of the Lord be done."

His disease was consumption. His friends informed me that for a short space before he died, he appeared to be somewhat deranged. His death was easy. He had left a wife and one child to mourn the loss of a dearly beloved and affectionate husband and father, and the church one of her brightest ornaments.

JONAS JONES.

Peterborough, N. H., Oct. 13, 1838.

P. S. For the information of the friends and relations in that section of the country, the editors of the Christian Advocate and Journal, and Zion's Watchman are respectfully requested to insert the above.

J. J.

Cincinnati, Sep. 14, 1838.

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